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MR. R. MONCTON MILNES' BILL,

"FOR THE REFORMATION OF JUVENILE OFFENDERS, AND THE PREVENTION OF JUVENILE OFFENCES."

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This Bill was read a first time in the House of Commons, and ordered to be printed, only a few days before Parliament was last prorogued; and it must be with heartfelt satisfaction that every lover of his country greets this practical step at last taken by the Legislature, to draw public attention to the first reasonable and legitimate mode of dealing with Juvenile Offenders, that has ever yet emanated from the British Parliament. The House of Commons has long admitted the crying evils of the present and all former modes of treating this class of delinquents. Philanthropic M.P.'s have ever and anon drawn glowing and affecting, but, alas! not less true pictures of the miserable results that have followed their adoption; while talented Secretaries of State, having joined in the loud lament, have satisfied themselves with innocently exclaiming, after patiently listening to hours of eloquent debate, "*But where is the remedy?*" and, because there has appeared *some* (*there certainly is not much*) difficulty in applying a sound remedy to the evils complained of, have allowed the greatest nursery for crime that ever disgraced a Christian nation, namely, the neglect and mismanagement of its criminal children, to exist, almost unchecked, throughout the length and breadth of the land, while millions have been extravagantly and uselessly squandered, both abroad and at home, in the costly punishment of the children of this very nursery, when, as the natural result of such mismanagement, they have arrived at *felon maturity*.

It has been reserved for the Honourable Member for Pontefract to show to the world how little has been done, by setting forth how much may be done, to satisfy common sense and common justice, in a matter in which both seem to have been so long and so cruelly outraged.

Mr. Milnes sets out by proclaiming this incontrovertible fact—namely, that the gaols and houses of correction of this country are wholly unfit, both in their arrangements and discipline, for the punishment or reformation of Juvenile Offenders; and who, that has given the slightest attention to the subject, can deny that every child sent to one of our ordinary prisons, leaves its walls worse in moral character than when it entered them? nevertheless, this acknowledged system of demoralization to the rising generation is sanc-

tioned by the Legislature, and actually forms a leading feature of our criminal code—alike the reproach of those foreign nations who have outrun us in the race of civilization and the march of intellect, as regards the treatment of Juvenile Delinquents, and the disgrace of the professing Christian people of our own country. But the great moral feature of Mr. Milnes' Bill is the making of the parents responsible for the misconduct of their neglected, their untaught, or, as is too often the case, their *mistaught* children. Can anything be more just? can anything be more consonant with sound reason and common sense than this?

Who that has listened to Lord Ashley's thrilling tales of the iron roller in the park—the lodging-house of juvenile destitution—or of the rush of boys on Sunday evening from the Ragged School, when the clock struck eight, to reap the *felon's harvest* at the church and chapel doors of the metropolis, after evening service; or what active county justice, or city or borough magistrate is there, having any experience in the matter, but must at once agree that the *monster causes* of juvenile crime are four?—

First—The committing of our Juvenile Offenders to those most unfit receptacles for them—our ordinary prisons.

Second—The gross neglect on the part of parents towards their children; and, in too many cases, the wicked encouragement, both by precept and example, by the former of the latter to commit crime.

Third—The want of such useful knowledge in the child, as would lead to self-occupation, or to remunerative labour. And,

Fourth—The want of the actual necessaries of life, (*food and clothing,*) as most abundantly proved by the labours of the Ragged School Union.

Admitting these, then, to be the great causes of juvenile delinquency, what can be more satisfactory than the principle upon which Mr. Milnes, by his Bill, proposes to strike at once at the root of these mighty sources of juvenile crime, involving, as they do, an enormous amount of cost to the country, mainly in consequence of the absurd mismanagement of the class which calls forth the expenditure.

The simple remedy proposed by Mr. Milnes for the *first* of these great evils is, the establishment of separate and suitable houses of reception for Juvenile Offenders, to be called "*County Schools of Reform.*" As a remedy for the *second*, Mr. Milnes proposes, in all cases of a *first offence*, where it is made apparent that the offence committed by the child was owing to the culpable neglect of the parents, or, as is often the case, to their actual instigation, the parents are to be subject to a fine, and to be made to give security for the future good conduct of the child for twelve months, while the child is to be submitted to a *suitable* domestic chastisement, instead of to the very *unsuitable* one of a public trial and imprisonment in a common gaol or house of correction.

The influence supposed to be exercised by a husband over a wife is allowed, by the common law of the land, to shield even an *adult* woman, under certain circumstances, from the consequences of an ordinary theft, while the husband alone pays the penalty of the double delinquency; and why should not this principle be extended to the child, sent out to pilfer by command of its unnatural parents? By the child's earliest lessons in our holy religion, it is taught that it is its duty to *honour its father and its mother, that its days may be long in the land which the Lord its God giveth it;* and yet, for obeying the commands of that father and mother, and while yet under years of discretion, the poor child is seized by the stern hand of an ill-considered law, and punished with the utmost severity. Can this be right? Certainly not! To make the parent responsible for the child then is, no doubt, a sound principle; and should Mr. Milnes be so fortunate as to carry his Bill through Parlia-

ment during its next session, this provision alone will entitle him to the thanks of all right-minded men. In the event of a *second offence* by the same child, which presumes the power of the parent to be unavailing, and the wicked impulses of the child to be in the ascendant, Mr. Milnes' Bill provides that the young offender shall at once be sent to the *County School of Reform;* not for such short periods as are perfectly unavailing for any purpose of religious, moral, or industrial training, but for such a period as will give time for the reformation of the child, and the fitting it for useful and profitable occupation hereafter. And it is here that Mr. Milnes provides his remedies for the *third* and *fourth* great causes of juvenile crime. With reference to the latter, food and raiment will of course be provided at the County School of Reform; and it is to be hoped that they would be of the cheapest and the coarsest description, compatible with ordinary health. A due measure of *severe* (if only *proper*) punishment should never be lost sight of in the treatment of Juvenile Offenders. All that is superfluous in diet or clothing, and everything that militates against their becoming hardy sons of toil and daughters of industry, should be strictly forbidden. Whatever their previous station in life may have been, the inevitable consequence of the commission of crime should be, to bring them to this common level so long as they are expiating their offences.

The provision made in Mr. Milnes' Bill for what is here classed as the *third* great cause of juvenile crime, consists in the reformation and education of the child, by a judicious system of religious, moral, and *industrial* training. And here one can but pause to ask how it is that, with so many good, pious, highly-educated, and talented persons devoted to the spread of education among the poor, so little effect has been produced by all their efforts in checking the increase of juvenile depravity? All practical experience answers —because *industrial training* has heretofore formed so small a portion of that education.

Under the existing system we begin well. We teach the child to read, through the medium of that Holy Book, which is to be at once its comfort and its guide through life. This every one must approve; but it is the use which is afterwards made in the school-room of this knowledge of reading, almost as soon as it is acquired, which is one of the vices of our present system. Instead of leaving history, geography, and moral tales, to be the amusement of leisure hours in after life, they are allowed to take the place in the school-room of those elementary principles involved in the every-day manual occupations of the labouring classes; which, if learned by heart from books in infancy, would wonderfully assist the working man in all practical industrial operations afterwards, whether in the field or in the workshop, and furnish the child with a store of useful knowledge, which would more speedily fit it for remunerative occupation.

We, even of the educated class, learn the pence-table in infancy by rote, as a parrot, often when we scarcely know its meaning, and certainly not its application, but in after years we begin to understand its application, and it becomes our *vade mecum* in accounts to the end of our days. It is not pretended, therefore, that this principle in education is new, but only that it should be extended greatly beyond anything that is now done for the working classes, in the form of *industrial education.*

Instead of cramming the head of a poor boy, who is to be a bricklayer, with the history of bad kings and worse ministers, or with the latitude and longitude of California, let him learn why the brick, when laid on the mortar, is to be knocked down to its place with the apparently inappropriate, thin, sharp edge of the *trowel,* instead of the seemingly more appropriate, broad, blunt head of the *hammer,* which lies beside it; or, if a girl, and she is to be a cook, instead of being taught to read of the personal vanities of a Queen Elizabeth, or of the

heartless cruelty with which she dealt with the life of Mary, Queen of Scots, let her learn how to deal with the lives of ducks and chickens, and why acid matters are not to be boiled in iron saucepans, and other such useful knowledge of every-day application.

It may be urged that we have no, or, at any rate, very few books which teach these common-place things; this philosophy, as it may be called, of every-day life. Agreed; but let a common-sense change in the mode of educating the children of our working classes create the want, and depend upon it, literature will not be slow to supply it.

Next in importance to *reading* comes *writing*, in our present elementary schools for the labouring classes; but where is the wisdom of teaching the labourer's child to write a hand like copper-plate? Numerous frauds and some forgeries are known to have been the result of such proficiency. Let children enjoy the blessing of knowing how to write, and with tolerable facility, by all means. It renders them more useful to employers, aids their memory when it begins to fail them, and above all, enables them to renew and keep alive those ties of blood and of friendship, so useful to the working classes, but which absence might otherwise weaken or destroy. To the child of this class, the hours that are wasted in learning to write a superior hand is all time lost; if a *lad*, and he is to be a carpenter, let him learn *trigonometry* instead. It is a hard-sounding word, but represents a science easily learned, and he may depend upon it, it will facilitate all his operations at the *bench* afterwards. If a *lass*, and she is to be a housemaid, let her spend the time usually wasted in improving her hand, in copying out good useful recipes for cleaning furniture and other things, against the period when she will go to service, which will add greatly to her value in the eyes of her employer. Let a superior handwriting be reserved for those who are to gain their living as clerks in merchants' counting-houses. There would be much safety to the public, as well as good sense, in such an alteration in our present system.

Arithmetic is the third branch of the elementary education now afforded to the children of our working classes; and of this it is only necessary to say that, in their case, instruction in it should be confined to the first four rules. All beyond this should be left for study in after life if required or desired; the *child* cannot afford time from more useful instruction to devote to it, except, indeed, it may be such as are intended for mercantile pursuits, who form so very small a portion of this class of children, that it is more than doubtful if any exception ought to be made in their favour; the soundest policy would seem to say, let the children of the working classes be well educated *as such*, and we shall soon give a death-blow to Chartism and trades'-unions, and secure to the country a more happy and a far more contented people.

Accustomed as we have long been to consider a great proficiency in reading, writing, and arithmetic, together with a subsequent addition of what may be termed literary acquirement, as the proper education for the working classes, it is not, perhaps, to be wondered at, that a certain class of influential men, and most excellent persons too, should formerly have been found who were actually averse to any education at all being given to the poor. It may be anticipated, if Mr. Milnes' Bill becomes the law of the land, that all such persons, if any still remain, will learn from its operations that it is not education of the poor as a principle that is to be repudiated, but only the very improper quality of the education which has heretofore been bestowed upon the labouring population. Once let the *industrial* education suggested by Mr. Milnes be *properly* carried out, and incorporated with a much more limited literary education, and much of that even of a totally different character to what is now indulged in, and the result will inevitably be an immense reduction in the number of Juvenile Offenders, and an universal agreement that

a proper religious, moral, and industrial education, is the greatest blessing that can be bestowed upon the working population of any country.

That it is the duty of the State to provide such an education for all its subjects who are too poor to provide it for themselves, is a maxim not yet current in England; but it may be hoped, if the experiment now proposed by Mr. Milnes be fairly made, that the result will lead to the pauper child being in all cases entitled to the blessings of *a suitable education,* without being urged or induced to commit crime in order to obtain it.

And now a word on the *industrial education* of Juvenile Offenders, and on the *double-headed hydra,* which opposes itself to every advance made in the right direction to obtain this most desirable object; for the arguments in opposition to the *industrial training* proposed by Mr. Milnes in his Bill for this class of persons are *twofold:*—

First—That it interferes *unfairly* with the *labour market;* and,

Secondly—That it is a premium upon crime.

It is astonishing how many warm-hearted philanthropists are led away by the witless sophistry of the first of these two propositions.

A plaintive reference to the needlewomen of the metropolis, a class sincerely to be compassionated, and who it is said are unfairly competed with by the inmates of prisons and of workhouses, will seize upon the good feeling, and run away with the good sense, of any large public meeting convened for the laudable purpose of endeavouring to mitigate their sufferings, and as soon as it is over it pours forth its misguided advocates in all directions to cry down all prison and workhouse labour, as though idleness could for a moment be justified, either by the laws of God or the laws of man.

The fact is, these are not the premises on which any argument upon this subject should be based; as well might we attempt to found an argument against the introduction of railways into our country, on the ground of special injury thereby created to hundreds of road-side innkeepers, who, it is well known, have been utterly ruined by their completion; or of the countless hosts, long dependent upon those innkeepers, of waiters and chambermaids, ostlers, stage coachmen, guards, and horse-keepers, whose *labour market* has thus not only been seriously interfered with, (though no one pretends to say *unfairly,*) but many of whose occupations have been absolutely swept away from them by the ruthless hand of modern improvement.

The learned Recorder of Birmingham, (Mr. Hill,) than whom no man is better versed in the causes of juvenile depravity, or has clearer or more sensible views for its prevention, in one of his admirable charges to the grand jury of that town, forcibly asks, "*Where is the difference between idleness in a prison and idleness out of a prison?*" and to all persons really conversant with the subject the answer is so manifest, that Mr. Hill is, apparently, satisfied not to dwell upon the subject. But what portion of the community at large read that learned gentleman's charge to his grand jury; or, having read it, know the resources of the Recorder's mind on such matters, which give value to every expression that falls from him on that subject, compared with the thousands who read the heart-rending appeals made to the feelings at the public meetings before alluded to, and who are thereby induced to believe in the certain fallacy that the inmates of our lunatic asylums, our prisons, and our workhouses, should be maintained in idleness or in unproductive labour, and who inveigh against all attempts to make such institutions self-supporting, as is done in other, and in this respect at least, in wiser countries.

The admirable views of the Recorder of Birmingham require to be forced upon public attention, and brought more graphically under the public eye, than he had time, or perhaps thought it necessary to do; but he is mistaken if he supposes the mere statement of a palpable truth is sufficient to give it

currency, come from whom it may, while so many are veiling it in the false colours of mistaken philanthropy; and he will, therefore, be inclined to excuse another attempt to expose the fallacy of the proposition, that the industry of institutions necessarily supported by the public purse, and which ought, therefore, in common sense, to be made as much as possible to support themselves, *unfairly interferes with the labour market.*

It may be assumed, as the basis of all arguments in favour of such institutions being made self-supporting, (and which it may be presumed no one at the present day will be found to deny,) that *"the wealth of a nation is the remunerated industry of its working population;"* and this being true, it follows, of course, that no portion of that population can eat the bread of idleness but at the cost and to the injury of the industrious.

Suppose a boundary line drawn round the dwellings of any two thousand inhabitants in Spitalfields, or any other densely populated neighbourhood in the metropolis, inhabited by the working classes, and let the *insane* proposition be made to those living without the circle to support those within it in perfect idleness. Who *without the circle* can it be supposed would imagine this proposition to be made for their benefit, or that it would create a favourable action on the labour market?—none but an idiot could be deceived by it. In England it certainly would create a riot; in France it would probably create a revolution; but that it would be possible to perpetrate so monstrous an injustice in any country with impunity could never enter the mind of any reasonable being. Well, then, to apply this reasoning—there are upwards of *two thousand prisoners* in our metropolitan prisons; the boundary wall of those buildings is, in fact, a boundary line drawn round two thousand of the working classes, who, by the absurdity of the law, and the practice of prison discipline in England, are kept in comparative *idleness*, (though most of them, as if in very mockery of the law, are sentenced to *hard labour*,) while the industry of the unfortunate ratepayers *without the walls* of those prisons, is taxed enormously to bear the cost of the idleness within. How long will the common sense of the British Parliament, or of the British public, allow this state of things to continue? It is to be hoped only until some other Member of Parliament, emulating Mr. Milnes, shall bring in a Bill to compel similar *industrial labour* among adult to that which Mr. Milnes' Bill proposes for Juvenile Offenders.

The labour of adult criminals is certainly not legitimately a portion of the subject now under consideration; but it would be unpardonable to let slip any fair opportunity of endeavouring to disabuse the public mind of the false impressions so extensively received on this question, and which are applied alike to juvenile and adult prisoners; it shall, therefore, be examined a little more in detail.

Suppose a shoemaker in full work gets drunk on Saturday night with his abundant earnings, (probably a weekly occurrence with him,) in the exuberance of his spirits he commits a violent assault upon some one, no matter who, it may be an utter stranger, or his best friend, (drunkards are not particular,) or the unfortunate policeman into whose charge he is given, and he finds himself securely lodged in the county prison on Monday morning *for six months.* (There are hundreds of such prisoners scattered through our gaols all over the country.) Now what difference can it possibly make in the labour market of St. Crispin, (if this man only continues to work,) whether he works at home or in the prison? If he remain *idle* during his confinement, then, indeed, this great difference will be found, namely, that the ratepayers, or, in other words, the sober industry of his brother shoemakers out of prison, will have to be taxed for his support in prison; *for no one will contend that the man is to starve,* and yet we are told that, if we make the man support himself in prison, we are *unfairly interfering with the labour market.* Can any asser-

tion be more thoroughly unfounded? But what is to be said in justification of that principle of punishment which imposes a fresh burthen on the *industrious* and the *good* for every offence committed by the *idle* and the *bad*? Surely a more appropriate punishment for the drunken shoemaker (*sentenced to hard labour*) would be to make him do a double amount of work, up early and to bed late, until his extra labour had paid the expense of a competent taskmaster put over him, to see that the extra amount of work is done, and done properly; to curtail him of the time usually allowed for meals; to let those meals be bread and water only; and to let them be eaten, if you will, in public, with a fool's cap on the offender's head, and the word *drunkard* in large letters painted on a board over him. This would, indeed, be *a most appropriate punishment;* but, no!—herein is involved the great secret of the regeneration of our country, and the time has not yet come for the reception of this great truth! Lord Bacon and Sir Matthew Hale, in their time declared drunkenness to be the great source of crime in England; and many of the excellent judges of the present day have more than once stated from the judgment-seat of our criminal courts, that by far the greater proportion of all the crime that comes before them owes its origin to *strong drink:* but while the vice of intemperance continues to insinuate itself into every grade of society; while occasional instances of its disgracing influence are still to be met with in all our professions, the learned and the unlearned alike; while the army, the navy, the law, the church, and even the senate itself, exhibit occasional signs of this species of *degrading dementia;* while the efforts of Temperance Societies are ridiculed, and tipsy *gentlemen* are fined only small sums for drunken rows and brutal assaults, which are allowed to be justified in the upper classes by *a plea of intoxication*—what hope is there for reformation among the working classes in this particular, the admitted cause of by far the greater portion of all their miseries? But to return to the subject of adult prison labour, (a different line of reasoning applies to the labour of Juvenile Offenders.) Some ingenious persons, who have caught a glimmering of common sense upon this subject, say, with great liberality, "We do not object to prisoners being employed each in their own trade, but you are not satisfied with employing shoemakers and tailors, each at their respective occupations, while in prison; you actually teach others these trades who knew them not before, and so overcrowd the labour market unnaturally with these particular trades." Let this assertion be tested by a little closer examination. A guilty blacksmith, for instance, is sent to prison for twelve months. There is no forge perhaps in the prison, or no smiths' work to be done; so to insure the burthen of this man's maintenance not being thrown upon the ratepayers outside the walls of the prison, he is made to mend his own and his fellow-prisoners' clothes inside those walls, and before his term of imprisonment expires he may, perhaps, be able to make a suit of common coarse working clothes very tolerably. The prison authorities will be blamed for this. They will be told they have made *a tailor too much in the labour market.* Well, if they have, and the man turns tailor, there is a blacksmith the less at any rate, and so the account is balanced; but have they made a tailor too much? Most assuredly not! The prison authorities have taught the prisoner that which has enabled him to maintain himself by his labour while in prison; he leaves the prison a good blacksmith and a bad tailor, and it needs not the art of prophecy to foretell which trade he will follow on regaining his liberty. He will, of course, resume his accustomed labours as a blacksmith; but years roll on, time does its work, and the poor smith can no longer stand at the forge; but he may yet prevent *himself* being a burthen upon his friends, or upon the ratepayers, by working at his needle if opportunity offers, though unable, perhaps, to support his family by means of a trade so imperfectly learned; and *to this extent,* at any rate, the value and economy of teaching adult prisoners a trade is manifest.

The simple fact as regards such instruction is this: The mere teaching a man or woman a trade or *profitable occupation* does not necessarily insure their employment in it, *for all must wait their opportunity;* it only enables them, if a fair opening occur, and a demand arise for that particular labour, to take advantage of that opening and of that demand—nothing more; and under such circumstances, individual acquirements can only be public gain. So long as teaching a man two trades does not enable him to work at *both at the same time,* it is manifest that no injurious effect can be produced by it on the *labour market,* as it is called, or any such unfair interference with that market as is anticipated by those who are opposed to *adult prison labour.* The labour of Juvenile Offenders while undergoing their sentence rests on higher grounds; opposition to their instruction and to industrial training, as proposed by Mr. Milnes in his Bill, is worse than absurd—it is all but wicked. If these young persons were not under punishment, they all would, *or ought to be,* learning some means by which to support themselves in after life; and their condition, in this respect, is not, or rather ought not, to be changed when delivered over to the hands of justice and to the keeping of the law. It is simply because these poor children never have been taught any *industrial occupation,* by which they could gain a livelihood and support themselves, or by which they could offer valuable services to others in exchange for bed, board, and clothing, which amounts to the same thing, that they become criminals, and that the ratepayers are burthened with the enormous expense of watching, seizing, preliminarily detaining and examining, committing, trying, and finally imprisoning, these miserable and ignorant little urchins; an expense many times greater than that of educating them *properly,* which all intelligent minds must admit would offer a much better check to the spread of juvenile depravity.

It only remains now then to consider the *second* objection to the instruction proposed to be given to Juvenile Offenders by Mr. Milnes' Bill, for this objection applies equally to all kinds of instruction, whether religious, moral, or industrial. *"Criminal children ought not to be instructed, because such instruction is a premium for crime,"* say the objectors.

One is almost induced to exclaim—*Are we living in a Christian land?* when we hear doubts raised as to what is our duty to helpless and neglected children, declared by the law of the land not to have arrived at *years of discretion,* and yet torn by the severe hand of justice, on the very first offence, from all their natural protectors, from all their ties of blood and of affection, and placed unreservedly and solely in the power of that very law. Can we doubt, under such circumstances, that it is the duty of those in authority to *train up such children in the way they should go?* What new dispensation is there that releases them from this sacred obligation? What is it that drives these poor children to commit crime but the want of that very instruction, which, once in the hands of the law, the law alone has the power to give them? Then let the law provide that religious, moral, and industrial training, suggested by Mr. Milnes' Bill. It is indeed *a dog in the manger argument* to say: We will not benefit society by getting rid of this class, which has so long been its greatest pest; we will not save the ratepayers the enormous cost, first of guarding against them, and then of maintaining them as criminals; nor will we moralize a whole class of our fellow-creatures, through the instrumentality of a religious, moral, and industrial education, because we cannot do either the one or the other without giving advantages to these poor criminal children which others, who it is said deserve it more, do not enjoy.

Were these the principles of our blessed Redeemer, when he said, *"There is more joy in heaven over one sinner that repenteth, than over ninety and nine just men who need no repentance?"* It is gratifying to know that there are

some good men, and well acquainted with this subject, who, so far from limiting the benefit of this compulsory education to Juvenile *Offenders*, boldly say that, as a matter of national morality, *all children*, uneducated and neglected by those who ought to educate them, should be compulsorily educated by the State; but a romantic fear of being supposed even to trespass on the liberty of the subject in this country of constitutional government, has heretofore prevented so broad a proposition from being entertained for a moment by any Government, Whig or Tory. Let us hope, however, that the more limited suggestion of Mr. Milnes, which is in effect merely to deal *sensibly and properly as Christians* with our Juvenile Offenders, will meet with universal support in the next session of Parliament; and that this first step in the right direction having been taken, the economists of the House of Commons will soon perceive what a ready means of reducing the army, navy, and ordinance estimates is presented by the *actual hard labour* of our now comparatively idle prison population, if only properly directed, and devoted to the manufacture of such Government stores as conveniently admit of this application of penal labour, and they are numerous almost beyond the belief of those who have not given minute attention to the subject. It is only reasonable to anticipate also, that the growing intelligence of the overburthened ratepayers will by that time have induced them to cease wasting their own valuable time, and the pens, ink, and paper of their vestries, in memorials to the justices in quarter sessions assembled, against the profitable employment of prisoners; and that we shall find them, on the contrary, instructing their representatives in the House of Commons to abandon all false reasoning on the subject of the labour market, and to urge upon the Legislature the necessity of relieving the county rates of the burthen of maintaining prisoners in idleness, by providing that all prison, asylum, workhouse, and police clothing, at any rate, and many Government stores, should be made by those idlers who, it has been clearly shown, now live exclusively, and most unfairly, upon the extra-taxed industry of their more industrious fellow-creatures. To accomplish this, so far as Juvenile Offenders are concerned, only requires that proper infusion of *industrial training* into their management proposed by Mr. Milnes in his Bill.

It is an appalling fact, proved beyond dispute by all our statistical tables of authority—the Population Tables on the one hand, and the valuable Criminal Tables of Mr. Redgrave, of the Home Office, on the other—that while youths of from fifteen to twenty-five years of age constitute only *one-tenth* of our whole population, they actually commit *one-fourth* of all the crime of the country. Nor is it difficult to assign a reason for this, when we consider the very unsatisfactory condition of our youthful population, while learning those trades and occupations by which they are expected hereafter to support themselves in honesty and independence.

About fifteen is the age at which the children of the working classes usually leave the care of their school instructors; persons, it is only fair to believe, carefully selected for their good moral character, superior information, and intelligence; and, though last not least, a natural facility for imparting to others the knowledge they themselves possess. But now how changed the scene! How different the circumstances which surrounded these poor children's early education, and those which are about to usher them into the busy scene of *industrial* life for the next six or seven years, and for which, be it remembered, up to this period, they have been allowed to remain, under our present system, almost wholly unprepared. We will allude to boys. At this tender age they are either apprenticed, or otherwise placed out under those masters who are to teach them all *that* (whatever it may be) by which they are to earn, in after life, an honest livelihood. And what, for the most part, are these masters?

these new and last practical *instructors* of our working youths? Are they men carefully selected for known moral character or superior intelligence, or for a natural facility for imparting knowledge to those they profess to teach? Far from it! In cases of apprenticeship, whoever charges the lowest premium, in nine cases out of ten, gets the boy. The putting out of a lad to learn a trade, a business, or an occupation in any way, is universally made a question of gain in some way or other: and at the period of life by far the most dangerous to his morals, and consequently to his future happiness and prosperity in life; having been taught little or nothing previously that could furnish a store of knowledge to prepare him in any degree for his new condition, the poor boy finds himself suddenly made the servant of, it may be, a drunken shoemaker, a dissipated tailor, a blaspheming tinman, a gambling whitesmith, or a Sabbath-breaking brushmaker—in fact, the slave of a tyrant, who, the constant inmate of the beer-shop, (*that great curse of our land,*) is neither a good master nor a good man; who, perhaps the member of a *trades'-union*, is *secretly* bound to withhold instruction instead of to impart it; whose bad example is ever before the poor apprentice's eyes, tending to ruin alike his body and his soul: and yet we assume to pride ourselves upon what we do for the children of our working classes in the way of education, and to wonder at the increase of Juvenile Offenders. Surely, after contemplating such sad realities as these, every one must admit that *industrial training* ought to be afforded to these poor youths under circumstances more consistent with their moral care; circumstances under which they might be well taught, in *six months*, that which they are often *six years* before they learn under the present system.

May Heaven grant a blessing on the exertions which are now being made, in a spirit of better *sense*, if not of better *feeling*, "*for the Reformation of Juvenile Offenders, and the Prevention of Juvenile Offences;*" and give grace and wisdom to the Legislature, when it next assembles, either to adopt a similar Bill to that which Mr. Milnes has so lately presented to it, or to suggest some other and better means of showing a proper Christian sympathy with juvenile destitution and ignorance, and of preventing the crime which is ever found to be their inevitable consequence.

Lowlands,
1*st October*, 1849.

NOTE.—Having alluded incidentally, in the foregoing pages, to the case of the distressed needlewomen, a question naturally arises, as to whether the particular competition complained of is really the cause of their difficulties; or whether they may not much more fairly be attributed to the absurd system of early education pursued with our female children of that class; the fact being, that almost the only *industrial training* these children now receive is how to use the needle; and while we all seek in vain for a good housemaid, a good laundrymaid, or a good dairymaid, (a good cook is a *rara avis* that falls to the lot of few indeed,) the kind-hearted educationists pass over, unheeded, all these wide-spread channels for industry, force all their female children necessarily, by this system, into the only field of labour opened to them, namely, the *labour market* of the poor needlewomen, and then bewail the misery which is in fact the result of these very educationists' own mistaken views.

The enlightened philanthropy and unrivalled intelligence of our benevolent and beloved Queen have cast aside the antiquated dogmas on the subject of the education of the poor, and have set a bright example in her Majesty's Schools at Windsor, established for the children of her Majesty's own and her royal consort's immediate retainers, worthy of all praise, and of the

closest imitation. Here indeed is found the *industrial training* so much required; the ordinary household duties here take their proper position in importance, as an element in the education of the girls, while gardening and agriculture occupy the boys. Nor has this happy example been without its ardent admirers and its humble followers. The little National School at Finchley, in the metropolitan county, under the energetic and well-directed efforts of the resident Justice of the Peace, (Mr. Herring,) and the kind auspices of the Bishop of London, has ventured, amidst a host of difficulties and opposing views, to follow, so far as it had the means, the great example set by Her Most Gracious Majesty, and with the happiest results. God grant that others may have the wisdom and the courage—for it requires both in the present state of this *vexata questio—to do likewise.*

HISTORY OF A JUVENILE DELINQUENT.

Born in a cold garret or damp cellar, alike remarkable for the careful exclusion of light and air, his early days receive scantily of a mother's fostering care. In a few short weeks he is carried out into the streets, with some slender filthy covering of rags, exposed to the cold and damp blast of our shifting temperature, that his shrill cry of agony may the better wring the pittance from the passer-by—a cry, it has been more than once established, made the more agonising by the application of human agency. At night, when the absence of warmth and comfort, so essential to its normal state, compels its cry of complaint, quietness is sometimes secured by administering the same foul draught which is preying on the vitals of both body and mind of the wretched parents. Thus are combined in one unhappy union the most powerful ingredients which can poison the cup of human enjoyment, and engendering the seeds of moral and physical debility in this child of misfortune. So soon as the little urchin can lisp the cry of "poor boy," or its tiny limbs carry its stunted body, it is thrown out of its dirty den into the street, to beset the doors of the more blessed, or interrupt the passengers on the busy thoroughfares, with importunate appeals for charity, in a tone of whining from which he never afterwards can completely divest himself. If he return to his cellarage without the expected amount of prey, a sound beating, interspersed with curses, may be his welcome. He never hears of a God except as a name of imprecation. He seldom has heard mention made of heaven, but often of its opposite, as the place to which every outbreak of parental ire summarily consigns him. A Bible he never saw in the house; and, though it were put into his hands, he could not spell its simplest texts. The Sabbath he knows only as a day when the shops are shut, and all business arrested, except that of the whisky shop. The church bells are rung with solemn peal, and he observes a portion of people better dressed than on other days; but in his sphere it is a day noted only as one of greater idleness and sensuality than other days. He never was taught to pray, but, by example, his instruction in curses has been most abundant. He never was taught the commandments of his God, but, by precept and practice, was indoctrinated in their contrarieties. A Redeemer's love was never discoursed to him, and the solemnity of a judgment-seat was never disclosed. * * * What can be expected from such a childhood—from such a culture in the spring-day of life. Do men gather figs off thistles? As we sow we reap. There is truth as well as poetry in the saying, "The boy is father of the man." To expect that the boy we have described should become an honest and useful member of society, is little else than to expect a miracle. The poor boy grows

up a delinquent—a moral plague and pest to all around, but assuredly more sinned against than sinning.

Let us proceed with our dismal biography. The boy discovers no great distinction between begging and stealing. The penny wrung from the hand—not as charity, but as the price of freedom from annoyance—seems to him no more unwillingly given than when secretly filched from the pocket. At the age of eight or nine he makes his first appearance in judicial life at the bar of the police court. He neither understands nor cares for the majesty of the law. The buttons and the batons of the policemen excite much more of his awe and admiration than the magistrate on the bench. He is not yet learned in judicial phraseology and procedure. To the question of—Guilty or not? he lisps out "I don't know;" or the ready lie—his earliest precept—"I didn't do it;" or, with the natural disposition to shift blame on others, the reply not unfrequently is—"It was him that did it," pointing to some tatterdemalion, who, on this occasion, occupies the place of the witness—the next time to take that of the prisoner. If the mother were present, might not the little boy in very truth exclaim, "The woman did give me, and I did eat?" The charge is found proved. The magistrate has no alternative. To dismiss him would be to set him loose on society, with an impression of indemnity from punishment, and an encouragement to neglect in parents. He is therefore sent to prison for a brief period—too brief to accomplish the least practical good—but long enough to break the spell of the prison-house, and strip it of its terrors. * * * * * *

The brief term of his noviciate has run its course. He returns to society, with the additional brand of prison infamy, barring him all chance of employment. He returns to his wonted haunts and habits with a keener appetite for vice. Being now under the immediate surveillance of the police, it is not long before he is again detected in crime, and again arraigned before the magistrate. This ordeal is repeated the due number of times. The required number of minor convictions is completed, and then our youth takes an important step in the ranks of criminal jurisprudence. He takes a degree in the art of stealing—a diploma in crime. He is transferred from the police-court to the jurisdiction of the sheriff, and is now favoured with the benefit of the great palladium of British liberty—trial by jury. The greatest scrupulosity is observed that retributive and penal justice be fairly administered to the diminutive prisoner, who never had justice done to him in its fairest form—protective and remedial. For his trial forty-five citizens are called from their various active duties, at great private inconvenience and public loss. Many a juror would pay the value of the stolen article ten times told, rather than sacrifice his time in attendance at the trial. From the greater number fifteen are drawn by ballot, that the youthful beggar should enjoy the greatest security for impartiality, and the absence of prejudice, amongst a class who never knew, and, it is much feared, never cared, whether such a being was or was not in existence amongst them. The charge is frequently of the most trivial pecuniary value—a pair of old shoes, a loaf of bread, when under the strong temptation of hunger, or a few pence filched from the fob of the passenger or the till of the whisky shop, from which he has been in the long practice of fetching the poisoned ingredients for his parent's daily fare. The offence is raised into an aggravated form, by the reason of the previous convictions, for offences, it may be, even of less value, and because, in the eyes of the officials of the police, he is considered to be habit and repute a thief, at a period of life when habit of character is yet unformed, and repute can scarcely exist beyond the police themselves. * * * The trial, as might be expected, results in a conviction; and now a lengthened period of imprisonment ensues, which, had it occurred at the first, might indeed

have been, with the Divine blessing, attended with beneficial results. Whilst under this more extended discipline of the prison, the conduct of the youth is faultless, and the progress in education encouraging; mental powers, hitherto dormant, are developed under cultivation; dispositions and affections break forth at the voice of kindness, and the tendencies to evil hide themselves at the firm and calm voice of censure. All these moral appliances come too late; the habits are formed and indurated; the bow is only bent, not broken. The monotonous months roll on their wearied course, and the day of liberty approaches, marked often with a degree of restlessness on the part of the prisoner, ominous that no permanent good has been accomplished. The prison-gate is thrown open, and with it the flood-gate of temptation. The youthful spirits are elated at the fresh air of heaven, and the accustomed sight of well-known and frequented scenes. No provision is made for the refuge of the liberated prisoner, or to secure him honest employment. Not unfrequently old companions in guilt reckon the day of release, and watch the prison-gate to hail the relieved prisoner, and to welcome him, often by a display of dissipation and riot, where all good resolutions are ridiculed, and mockery made of all serious and solemn impressions. At this point our modern system of prison discipline and criminal reformation halts, and leaves unfinished the begun good. The wonder is, that any are able to escape the entanglements that beset them on release, and not that so many return to criminal pursuits. In a state of society where honest men, with characters untainted, can scarcely find bread by labour, it is not to be expected that those whose characters are bankrupt can find employment. It may be he has been taught a useful trade in prison, and showed superior skill in its prosecution; but out of prison no opportunity is afforded him of applying that industry in an honest way. If he ask charity, he is told to go and work. If he ask work, he is told there is none for such as he. He begins to think that society and he have had a quarrel. He finds himself shunned as a moral leper. He stalks about in idleness, shunning the daylight,—owl-like, he courts the night. He soon affords another illustration of the truth of the lines in the infant hymn, "that Satan finds some mischief still for idle hands to do." A spirit of recklessness, discontent, and revenge, takes possession of his heart. It is this class in large towns who are ready, on any opportune occasion, to make an outbreak on the peace of society, so that they may obtain bread or booty in the confusion. They can sink no lower, and entertain some hope of an undescribed and indefinite advantage in change.

The criminal, the outline of whose mournful history we thus have attempted to sketch, now commits a more aggravated offence. Formerly it was an offence committed individually, and marked for cunning rather than audacity; now it is done in concert with others of equal age and advance in crime, and frequently with some of the other sex—the best helps of man in a virtuous course—the heaviest and surest drag in the downward course of profligacy. The offence, too, is no longer the simple act of theft, but the bolder one of housebreaking, or street robbery. A trial now follows at the justiciary; and the lad of sixteen, having already run the curriculum of the criminal courts, receives the sentence of transportation from a land which has little of attraction for him, and removal from which is the first happy event of his sad career. * * * * * * *

The cost to the country of every such criminal as we have described is great; *and a tithe of the amount, timely and judiciously applied to his moral and religious training, and upbringing in the habits of honest industry, might, with the Divine blessing, have been instrumental in saving him to society.*—*Juvenile Delinquency, its Causes and Cure. By* Mr. SHERIFF BARCLAY.

Poetry.

LINES FOR THE ELDER CHILDREN IN THE RAGGED SCHOOLS,

ON BEING TOLD THAT THEY WERE DOWN-HEARTED ON ACCOUNT OF THE FAILURE OF THE EMIGRATION SCHEME.

What the *Parliament* cannot do, the *People* must and will.—*Anon.*

Cheer up, cheer up; and dismiss your fears;
Banish your sorrow, and dry your tears,
Ye who are borne by your hapless lot,
Along time's swift stream which lingereth not!
What though *the Pilots* who rule the realm,
Sitting, in state, at the good ship's helm,
Cannot their time or their strength bestow
In picking you up, as ye past them go;
There is spirit enough in the good ship's *crew*
To throw out the line, and the life-boat too;
And manfully ply the labouring oar,
And carry you safe to the peaceful shore!

Cheer up, cheer up; let us see you smile;
There is money enough in this favour'd isle
To bear you away, with your own free will,
To lands which a multitude doth not fill:
Where a man may live, east, west, north, or south,
Without taking the bread from his neighbour's mouth.
Away from your evil companions here—
Away from the haunts ye have learn'd to fear—
To a beautiful sky, and a fruitful soil,
Where competence waits upon labour's toil,
And riches will oftentimes glad the sight
Of the diligent man, with his hand of might!

Cheer up, cheer up; though the trumpet-voice
Of the Noble who makes your hearts rejoice,
Has fail'd in the senate, 'twill rouse the land,
And gather around an unwearied band;
Who will labour, and give, and hope, and pray,
And strengthen his spirit, from day to day;
Till you, and he, and the friends who make
Your cause their care, for "the Master's" sake,
Shall cease from their toil, and go up on high,
Above the stars, and beyond the sky:
And the glorious Saviour there behold;
And cast at his feet their crowns of gold:
And sing, to their harps, the delightful strain,
"Worthy the Lamb who for us was slain!" J. P.

Temple, September, 1849.

HUMANITY'S APPEAL.

"Take heed that ye despise not one of these little ones."—Matt. xviii. 10.

You say it is a pauper child,
That young defenceless thing;
But, in its features fair and mild,
The mind's imagining
Sees but a being of the earth—
A spirit of immortal birth!

Oh! do not check its guileless laugh!—
There's nature in the sound;—
Nor bid it cease the draught to quaff
Of joys still newly found:
Nor dim its eyes with needless tears:—
They'll come with grief of other years!

Repeat: "'Tis but a pauper child;"—
The truth availeth not—
The weal of man, lost, sin-defiled,
To earth a Saviour brought!
And Sacred Record says, that He
A blessing pour'd on Infancy!

The babes of rich and poor, with Him
Alike acceptance find;
And woe to those who seek to dim
The gold He'd have refin'd—
Would His high benison reverse,
And those He blesses dare to curse!

For Tyranny's a fearful curse
In every form and guise;
But, when we see it Childhood's Nurse,
And hear the Victim's cries,—
Humanity aloud should plead
'Gainst the recurrence of the deed;

A pauper child!—well, be it so;
We'll not dispute the name,—
Perhaps the babe of virtuous woe,
Perchance of vice and shame.
In either case its guiltless claim
Upon its country is the same!

Oh, foster it, Philanthropy!
But foster not in name,
In every deed its guardian be;
And, while you own the claim,
Reflect—how much upon your zeal,
Depends its future woe or weal.

To Him, who in His word hath said,
"Let children come to me,"
Religion whispers, "Be they led;"—
But not by Tyranny!
Let Justice, thrusting him aside,
Give Love to be the infant's guide.

And let them spend in sinless glee,
The dawning of their years;
And be, as childhood ought to be,
Secured from strife and tears.
With needful food, with needful rest,
And needful knowledge, still be blest.

Poor pauper babe, some future day,
(So wayward Fortune's mood,)
May see you sevenfold repay
Each debt of gratitude;
In honour, wealth, may see you stand,
A gifted guardian of your land.

Or, if in life's more brilliant page
Your name doth ne'er appear;
Judicious infant tutorage
May bless your humble sphere:
Thro' power Divine, from earth's dull sod,
May bid you rise the Child of God!

JANE PHILPOT.

Editor's Portfolio.

THE GIPSEY GIRL.

"I WAS walking quietly along in the beautiful lane that leads to Stoke. A little way before me, a large covered cart was standing by the road-side. A horse was feeding near. Two children were playing about on the grass. When I got up to them, the eldest, a little girl, came and dropped a curtsey. She looked so bright and cheerful that I thought I should like to talk a little

with her, and she seemed quite as willing to talk to me. Her name, she told me, was Eliza. 'And where do you live, my dear?' I asked her. 'I don't live anywhere, sir,' she said; 'we go about in this cart with father and mother.' Her parents, I found, were away at the market, they would soon be coming back, and then the horse would be put in the cart, and carry them to another town; and this was the poor child's life! She was nine years old, she said; and her little brother, who sat by quite gravely, listening to us, was six. 'Can you read, my child?' 'O no, sir, nobody did ever teach me!' and she looked up in my face so sorrowfully that I quite pitied her, and said, 'Should you not like to learn?' 'O yes, sir, that I should!' and I could see the tears come into her bright eyes. I gave her a little book; you would have been glad to see how pleased she was! She thought that perhaps she could coax her father to teach her—for he was able; her mother could not read herself. 'Have you ever heard, my dear, about the great God?' 'O yes, sir, many a time.' 'And where is he?' Now many children would have pointed to the blue sky, and said, 'Up in heaven;' but this little maid knew better. She waved her hand round slowly, looked very solemnly in my face, and said, '*All about us, and everywhere.*' 'Does God see you?' 'Please, sir, I don't know!' 'Not know, my dear! you may be sure that, as he is here, he sees you always, knows all you do, and hears every word you say.' '*Do* he sir?' and the poor child looked quite frightened. I suppose she recollected something she had done wrong, and was afraid that God would be angry with her; for she said in a low tone, almost to herself, 'Then I must not say wicked words.' 'O no, Eliza, for God will be angry if you do, and has said that he will punish wicked people when they die, for ever and ever.' Eliza looked at me now without speaking, full of fear and wonder, but as if she did not quite understand what I said; so I asked her, 'Did you never hear of hell?' 'No, sir.' 'Nor yet of heaven?' 'No, sir.' 'And were you never told of Jesus Christ, who came into the world to save sinners?' 'No, Sir.' 'Should you not like to hear about all this!' 'O yes, sir!' and now the tears quite ran down her cheeks. I never saw any one look more anxious and unhappy. For a little while I talked to her, and told her as much as she could understand about the gracious Saviour who died for sinners, and said, 'Suffer the little children to come unto me;' about God our gracious Father, who will listen to a poor child's prayer; and about the heaven where all who love Him shall meet at last in joy. But I was soon obliged to bid her good-bye, and as I walked on, and prayed in my heart that God would teach and love her, I thought of you, my dear children, and gave thanks to our heavenly Father, that you are able to learn of him, and of Jesus, and of the way to be happy for ever."—*Green's Addresses to Children.*

SCHOOLS FOR GIPSIES.

"In an age," says the *Historic Times*, "of general philanthropy, when differences of caste are merged in the common feelings of brotherhood, it was to be expected that the outcasts of society, those who, by their exclusive habits, had shut themselves from the ordinary exercise of human sympathy, would not be forgotten. Accordingly we find, in many parts of the country, a deep spirit of concern awakening for the improvement of a class of our fellow-creatures, long regarded with indifference or abhorrence. We allude to the poor fortune-telling gipsies. Descended from Hindoo ancestors, inheriting much of the pride of the followers of Genghis Khan, they have dwelt among us, not as strangers only, but as foreigners. Hidden in an obscurity created by their own bad conduct, they have lived like animals of prey, out of sight and out of mind.

"These days of reciprocal disregard are now, however, so near an end, that we may look forward with hope to their speedy extinction. In several places benefit societies and schools have been established for their use, and most beneficial results have attended them; but it remained for the good people of Farnham to build them a house. This structure, erected in a modified Elizabethan style, does credit both to the architect and the purpose to which it is devoted. It is, we believe, the first of its kind, and from the arrangements made for its future conduct, and the success which has so far accompanied them, we may look forward to the day when it will become a model for similar institutions."

Literary Notices.

The Expostulation of the Neglected. A Sermon on behalf of the Lamb and Flag Ragged Schools. Preached by the Rev. J. F. DENHAM, M.A.

HAD we sufficient space in our pages, it would afford us great pleasure to present our readers with the whole of this eloquent and most important sermon. The text —from *Song of Solomon*, i. 6.—although chosen by way of accommodation, strikingly bears out the writer's views regarding the misdirection of Christian effort in bestowing so much on the evangelization of the heathen in distant lands, while so little is done for the multitudes of our heathen population at home. It would be well for those clergymen, ministers, and Christian congregations, who do so much for the heathen, yet in whose places of worship the cause of *Home Missions* and *Ragged Schools* has never yet been pleaded, to consider well the following important statements:—

"But I will not conceal the application of these words which I have in view, but will tell you at once, that the most fearful exemplification of the text is to be found where last of all it ought to exist, and might most reasonably have been expected not to exist—namely, in *the spirit of professed Christian philanthropy in the present age*, and in the proceedings of a large portion of the visible church of Christ.

"I am compelled to accuse the supporters of some of our most popular religious societies of having grievously fulfilled the text, and of being sadly entitled to the self-condemnation it contains; and I mean the supporters of *missions to the heathen*, who, in their zeal for the promotion of the religious welfare of *distant countries*, have overlooked the culture of their 'own vineyard' at *home;* and in the allegory which is furnished by the text, I behold the *genius of modern missions to the heathens*—her eye intently fixed on some far distant land, watching the arrival of a missionary ship, sent out at immense cost to the shores of some barbarous tribe; while around her crowds of miserable, yet kindred souls, are looking up as from the region of departed spirits, with reproof, expostulation, and censure in their looks; and beneath *this* picture the language of the text seems to burn and redden as the complaint appropriate to her own neglected countrymen:—'The children of my mother country are angry with me: they made me keeper of the vineyards; but mine own vineyard have I not kept.' 'These poor children of my mother-land, virtually by their *relation* to myself, made me the keeper of their welfare, and I have neglected *them* to keep the vineyard of *distant strangers*.'

"Such, my brethren, is the application I intend to make of this passage; and I am certain that no individual present will find reason to complain of it as unjust or uncharitable, when I mention that the income of the Church Missionary Society from this country alone was last year more than £90,000 for missions to the heathens, and that the Jubilee Fund, up to this time, amounts to more than £53,000, while the aggregate income of all the Ragged Schools for the conversion of our *native* baptized heathens at *home*, living in ignorance, vice, and impiety, has not been sufficient to keep any one of them out of a state of comparative bankruptcy; that the annual income of one of them is only £15; that, at a public meeting in aid of another, which was in debt to the amount of £30, the *enormous* sum of £2. 10*s.* was collected; and that the subscriptions to the Ragged Schools for which I plead this day, and which are situated in one of the most degraded localities of the metropolis, have not yet exceeded £90, after the most laborious exertions to obtain them; and that, in this Christian metropolis, there are but about seventy of these Ragged

Schools, all of them depending on chance for their daily bread, amid a population of *thirty thousands* of children . . . . in a condition of the most absolute vice and misery. * * *

"If any man wished to see *religious ignorance* and its *results* in their *extremes*, he has no need to travel to any country beyond his own, or to visit any neighbourhood beyond that in which he resides, in almost any portion of this immense capital. In the outskirts of our new neighbourhoods, and in almost every old and densely populated parish of the metropolis, he may find localities which a regard even to his own reputation may absolutely forbid him to enter. Let him, for instance, descend into the streets, lanes, alleys, courts, and yards, comprising that centre of filth and sin, which is the immediate sphere of the Ragged Schools for which I plead, and when he has beheld the savagism, the degradation, the dirt, the demonism of those localities—more offensive to the mind than is the stench of their atmosphere to the senses; let him put to his own heart this solemn question, 'Shall I be doing right in giving what I have to spare to missions to the heathens, and in withholding my aid from 'a vineyard' which God and nature have made so peculiarly 'my own?' Let such a person consider, in the next place, that *this* may be essentially called our 'own' vineyard, because it is so *easily accessible*. One great rule of doing good, is to adopt the *readiest* and *nearest* sphere of benevolence, and when we have done 'whatsoever our hand findeth to do' in *that*, then to look abroad in search of other objects. Now, only consider, my brethren, whether it is right in us to pass over a sphere of immense, most legitimate, and undoubted usefulness lying at our own doors, in order to send out missionaries on long voyages to distant lands, who have to learn foreign languages, and almost as soon as they are tolerably fit for their employment are overtaken by death; or who have to learn those languages in missionary colleges, and who, after years of study, speak and write them most imperfectly; whereas you may, any of you, get to the Ragged Schools in Lamb Court in ten minutes' walk—every child in that neighbourhood speaks our mother tongue, and if we had but sufficient funds we could set more Ragged Schools in action in a week's time, and teach order, duty, and piety to hundreds and thousands more of the children of our mother-country.

"My brethren, let us beware lest we witness in this country the righteous retribution of Heaven, afforded by a state overturned by the neglected classes of its subjects; and have ultimately bitter reason to say, 'The children of my motherland are angry with me; they made me the keeper of the vineyards; but mine *own* vineyard have I not kept.' On the contrary, let us avoid this self-reproach now, and at the day of judgment, when our own individual share in the cause of it will be 'sure to find us out.' Let us apply our charity to the care of 'the children of our mother-land;' and especially to the poor lost children contemplated by Ragged Schools—born in beggary—cradled in misery—nourished in crime—and this within sight of 'our own' abodes, and dwelling in localities which you pass every day, to and from your engagements."

Scripture Sites and Scenes in Egypt, Arabia, and Palestine. London: ARTHUR HALL and Co.

THOSE who wish to increase their acquaintance with many of the interesting places frequently mentioned in the word of God, will find valuable assistance from the perusal of this volume. It is well illustrated, and will prove an excellent contribution to the present stock of Sunday school books, whether for the teacher, the senior scholar, or the Sunday school library.

Thoughts on the Study of Prophecy. The Duty and Discouragements; with Remarks on the 24th chapter of St. Matthew's Gospel. By a BARRISTER. London: J. J. GUILLAUME, Chester Square.

MANY sincere Christians have had reason to lament that the prophetical portions of God's word—so solemn and important—should have been made the arena of bitter controversy and of fruitless discussions, tending more to retard the inquirer in his progress than afford him help and encouragement. To such, the perusal of this admirable little work will prove a "word in season," showing in a striking manner the duty of studying the "whole word of God," and beautifully exemplifying the proper spirit in which that exercise should be prosecuted. We have much pleasure in recommending it to the attention of our readers.

Intelligence.

NEW CUT RAGGED SCHOOL.

THE Annual Meeting in behalf of this School was held on Tuesday Evening, August 28th, in the Parochial School Room, Borough Road. The room (which had been granted gratuitously for the occasion) was densely crowded. The Chair was to have been taken by Lord Ashley; a letter, however, was received from his Lordship, (enclosing a draft for £3,) stating that, owing to the illness of Lady Ashley, he should not be able to attend. The Chair was accordingly occupied by the Rev. J. Branch.

Prayer having been offered up, the Chairman stated, the New Cut Ragged School was more particularly attached to the congregation worshipping at the Waterloo Road Baptist Chapel. He congratulated the Meeting on the presence of the Rev. H. O'Neile, one of the clergymen of the parish, who had kindly come forward to advocate the Ragged School cause. He then expressed the gratification he felt that so much had lately been done to improve the sanitary condition of the poor, and a hope that the present pestilence would be, under Divine mercy, so overruled as to lead to the removal of those remaining sad and serious obstacles to improvement which still disgraced the metropolis. He hoped to see the day when we should, according to ancient custom, bury "without the gate." Yet, nevertheless, though we were to send a stream of pure water through every court and alley in London, though model lodging-houses were increased four-fold, though we had abundance of wash-houses and baths, and everything that had been conceived for the benefit of the poor, it must be obvious that nothing could be done for them as a mass until we had taught them in some measure to elevate themselves; and for this purpose Ragged Schools had been instituted. It had been said that Ragged Schools were taking in the dregs of society, and neglecting those just above them in the industrious classes, who deserved more of their sympathy. This could not be helped. They wished to put the former on an equal footing with the latter, just as in a time of famine they would first assist those who were nearest to starvation. Many of those present were in the habit of attributing to sovereign mercy and grace anything that distinguished them from these poor helpless creatures; and certainly they should be the last in the world to make the excuse that Cain once made, "Am I my brother's keeper?" Whatever they had which these did not possess, they were bound to distribute; and in so doing they would be breaking down the barriers that kept man from his fellow-man, and brother from brother, in the cause of Christianity.

The Secretary having read the Annual Report, the Rev. H. O'Neile addressed the Meeting. He complimented the rev. Chairman on the good that had been effected through his instrumentality, and expressed the pleasure he felt in aiding him in such a cause as that of Ragged Schools. He thought, indeed, that amongst all the institutions which had been started in modern times, none were more worthy of support. Children who attended parochial and other schools were generally of a class whose parents were well instructed, and were often moral and religious persons; but there were thousands of children, living in almost the same localities, whom these schools could not reach, even by offering education gratuitously, for they were often ashamed to make their appearance among children so much better clothed than themselves. He was delighted to find that the Ragged School Union was prospering as a central society. On such central associations all these efforts must in a great measure depend; for the very places where schools were most needed were the places where the population could least afford to support them. The rev. speaker pointed out the necessity for combating the ignorance of the poorer classes by the "weapons of wisdom," rather than by the "weapons of war," and concluded by moving the adoption of the Report.

Mr. Anderson, the deputation from the Ragged School Union, seconded the Resolution. He was delighted, he said,

to find that, with the many demonstrations of sympathy manifested in this country on behalf of other nations, struggling for freedom, there was yet left in the heart of England a little sympathy for a portion of her own sons, who were struggling, not perhaps under the iron hand of tyranny, but under the equally destructive influence of poverty and neglect, pining away in ignorance and wretchedness, groping in mental darkness, punished for breaking laws which they never knew, wondered at for manifesting a depravity of which they did not know the guilt, and coldly pitied for rejecting that God whose name they had only heard, but of whose character they were ignorant. He rejoiced to know that public sympathy was at last awaked, and he trusted that it would enable them to accomplish the work set before them.

J. Payne, Esq., in addressing the Meeting, said, he had merely come forward to show that his long attachment to the cause of Ragged Schools was in no way altered. He reminded the Meeting that they were merely stewards of the property entrusted to them, and were responsible to God for its right application.

The Rev. Mr. Bishop pointed out what might be done by perseverance, and urged the Meeting never to despair of wholly reclaiming that degraded class whose interests they were advocating.

The Rev. Luke Tyerman delivered a very eloquent address on behalf of the Ragged School cause. The Ragged School reminded one, he said, of the parable of the good Samaritan, who exercised his benevolence towards one of a different creed from his own, towards one whose nation was hostile to his own, without making any previous inquiry into his status in society; he found a fellow-being in wretchedness, and he did his utmost to alleviate it. The Ragged School was thoroughly philanthropic, and philanthropy was God-like. Jesus Christ was philanthropic, and philanthropy was enjoined upon all his followers. Selfishness shrivelled up a man's soul, and turned a celestial essence into the most revolting deformity. Love was the compendium of godliness, the religion of heaven, the atmosphere of a higher world. The rev. speaker showed what might be done by culture both for good and evil. When he looked upon a child, he saw a man in miniature; he saw future greatness in embryo; he saw, perhaps, a being who, in future life, would, like an angel, shed blessings all around him; or he saw one who would spread destruction with all the hate characteristic of a demon's soul. If this were true, how great was the importance of giving to all the rising generation a sound, Scriptural, and thoroughly Protestant education!

The Meeting was then addressed by Mr. Jackson, a City Missionary, who narrated instances of the good effected by juvenile training.

The Doxology having been sung, the Meeting terminated.

NEWCASTLE RAGGED SCHOOL.

At the Annual Meeting of this School, the following statistical account of the children was given by the master:—In the school there were 50 boys, and the Committee were not able to receive any more for want of funds. 22 persons, the parents of these boys, could not read. In the case of 18 boys, one of their parents was deceased, so that they were left under the care of father or mother only. In addition to these, there were 4 boys who had been deserted by their parents; 7 of the boys had previously employed themselves in begging; 8 other boys had employed themselves in selling matches, and collecting bones and rags. In addition to these, who went to no school, but straggled about the quay and other places, occasionally mingling with beggars and thieves, 20 boys; and he had found that the number of ragged, dirty, and shoeless, many of them affected or afflicted with vermin, was 50—the whole number. This being true, he thought it would be accorded the School was a Ragged one. In the girls' school, out of 38 children, 14 had previously sold sticks, 12 were beggars, and many of them had relatives in prison convicted of crime. The number of children in all was 88, all fit subjects for a Ragged School. Mr. Short detailed the kind of instruction which is imparted to the children, and one part of his statement—that the children are as happy in the afternoon, whilst undergoing industrial training, as in the morning, when they receive mental instruction, although they then also obtain a breakfast of porridge and a dinner of coffee or soup, was very gratifying. In answer to a written inquiry, he stated that the cost of educating each child is about £4 per year.